Rashi on Ezra
רש"י על עזרא
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Rashi on Ezra

Chapter 1

Verse 1

And in the first year of Cyrus, the king of Persia This book is arranged as a continuation of the Book of Daniel, as is explained in Baba Bathra (15a), and the word [וּבְשָׁנַת] refers back from this [book] to that one, for it is stated in Daniel (9:2): "In the first year of his reign, I, Daniel, contemplated the calculations of the number of the years that the word of the Lord had come to Jeremiah the prophet from the destruction of Jerusalem, seventy years." And so the entire chapter proceeds to relate [the story] of the destruction of the Temple, the time of the Babylonian exile, and his confession, in which he confessed Israel's sin. The beginning of this book is as follows: After Belshazzar was assassinated, Darius the Mede reigned, as it says (Dan. 6:1): "And Darius the Mede received the kingdom etc." and after Darius' death, this Cyrus, the king of Persia, reigned, and in the first year of his reign, the seventy years for the remembrance of the Babylonian exile, [counting] from the day that Jehoiakim was exiled, were completed, as it says (Jer. 29:10): "At the completion of seventy years of Babylon, I will remember you etc." When Israel returned from the Babylonian exile to the land of Israel, in that year, in the first year of Cyrus, Israel laid the foundation of the Temple, and the adversaries of Judah and Benjamin slandered them to Cyrus, the king of Persia, and he commanded [them] to curtail the work, no longer to build the edifice of the Temple; and the Israelites were idle, for they did not build the Temple during the entire reign of Cyrus and Ahasuerus, who succeeded him, until the second year of Darius, the son of Ahasuerus, the king of Persia, who was Darius, the son of Esther. And in the second year of his reign, they began building the Temple until the building was completed. And from the first year of Cyrus until the second year of Darius, the son of Ahasuerus the king of Persia, in whose days the Temple was built, were eighteen years, to fulfill what was said (Dan. 9:2): "from the destruction of Jerusalem, seventy years etc." And now, in the second year of Darius, seventy years had elapsed since the destruction of Jerusalem; [i.e.,] the destruction of the Temple, when Zedekiah was exiled. From the exile of Jehoiakim until the exile of Zedekiah, when the Temple was destroyed, were eighteen years, and now in the first year of Cyrus, the king of Persia, seventy years since the exile of Jehoiakim, when Israel was exiled to Babylon, were completed, and thereby the verse that states (Jer. 29:10): "for at the completion of seventy years of Babylon I will remember you etc." was fulfilled. And this is the remembrance, that Israel returned to their soil and built the foundation of the building of the Temple, although it was not yet completed. We find that there were fifty-two years from the exile of Zedekiah, when the Temple was destroyed, until the first year of Cyrus,

the king of Persia; and eighteen years after the first year of Cyrus, which is the second year of Darius, when Israel commenced to build the edifice, and they completed it. This is proven in Seder Olam (ch. 29), in Tractate Megillah (11b) and in this book, as I explained.
at the completion of the word of the Lord from the mouth of Jeremiah at the time that the word of the Holy One, blessed be He, which Jeremiah spoke, was completed, as it says (Jer. 29:10): "for at the completion of seventy years of Babylon etc."
the Lord aroused the spirit the will.
a proclamation He proclaimed a proclamation throughout his kingdom.
and also in writing And he also sent his letter throughout his kingdom about this matter.
saying And so he said to them in his proclamation that he proclaimed and in his epistle that he sent throughout his kingdom.

Verse 2

So said Cyrus, the king of Persia...delivered to me that I am the king and ruler over all the kingdoms.
and He commanded me He commanded me through Isaiah the prophet to build for Him the Temple in Jerusalem, as it says in the Book of Isaiah (44:28): "Who says to Cyrus, 'He is My shepherd, and all My desire he shall fulfill,' and to say to Jerusalem, 'It shall be built, and the Temple shall be founded.'" (ibid. 45:1): "So said the Lord to His anointed one, to Cyrus, whose right hand I held...." And this prophecy was already stated by lsaiah.
in Jerusalem, which is in Judea whch is in the province of Judea.

Verse 3

Who is among you So did he announce and write to all the kingdoms, "Who is among you of all His people," [i.e., of the people] of the Holy One, blessed be He, may the Holy One, blessed be He, be at his assistance, and let him ascend to build His house that is in Jerusalem.

Verse 4

And whoever remains and every Jew who remains in his place, who cannot ascend because he has no money.
shall help him I command the people of his place to provide him and help him with silver, gold, possessions and cattle, in order that he be able to ascend to Jerusalem with the donation that the people of his place will donate for the building of the Temple, for also among the nations there were some who contributed donations to the building of the Temple.
to the House of God, which is in Jerusalem From "So said Cyrus" until here is the proclamation and the message of the written epistle.

Verse 5

of Judah and Benjamin the heads of the families of the tribes of Judah and Benjamin.
all whom... inspired They ascended to Jerusalem to build the Temple with all those whom God inspired to ascend and to build the Temple.

Verse 6

And all those around them And all the nations who were Israel's neighbors assisted and strengthened the hands of the Jews with gold and silver and all these gifts in order that they be able to ascend to Jerusalem.

besides all that was donated All this the neighbors of the Jews did, besides what they [the Jews] themselves donated for the building of the Temple.

Verse 7

and had placed them in the temple of his god that Nebuchadnezzar had placed in the temple of his pagan deity.

Verse 8

by the hand of Mithderath the treasurer such was the name of Cyrus's treasurer, and Cyrus commanded [him] to take them out.
and he counted them out This treasurer counted them and delivered them to Sheshbazzar, so that he would carry them and transport them to Jerusalem. Our Rabbis said: "Sheshbazzar is identical with Daniel, and why was he called Sheshbazzar? Because he endured six troubles (שֵׁשׁ צָרוֹת)."
the prince of Judah He is the prince of the tribe of Judah.

Verse 9

their number of the vessels of the House of the Lord.
basins Heb. אֲגַרְטָלֵי. They are kinds of vessels.
knives Heb. מַחֲלָפִים. They are knives, and this expression refers to the chamber of the knives (בֵּית הַחֲלִיפוֹת). Because they would deposit the knives therein, it was called the chamber of the depository of the knives (לִשְׁכַּת בֵּית הַחֲלִיפוֹת).

Verse 10

bowls Heb. כְּפוֹרֵי, bowls, and they were called כְּפוֹרֵי from an expression of wiping, like (Bava Mezia 24b): "who wiped (דְּכָפַר) his hands on his neighbor's cloak," because the one who would receive the blood in a bowl would wipe the squirtings of the blood that splattered on his hand on the rim of the bowl.
secondary Heb. מִשְׁנִים, secondary ones, other vessels of another kind.

Verse 11

All the vessels Now he totals the sum of those counted and those who were not counted all into one number, but the important ones he counts.
when the exiles were brought up Heb. הֶעָלוֹת, [a passive] expression.

Chapter 2

Verse 1

And these are the people of the province These are the Children of Israel who are from the province of the land of Israel, who are now coming up to Jerusalem from the captivity that is in the exile.
and they returned And now they returned to Jerusalem.
and Judea And the people of Judea returned, each one to his city.

Verse 2

[Those] who came these people of the province, in the beginning, when they went into exile from Israel to Babylon with Zerubbabel etc.

Mispar...the number Heb. מִסְפָּר. [This word appears twice in this verse.] In the first one, the "pay" is vowelized with a "kamatz," and it is the name of a man; in the second, the "pay" is vowelized with a "pattah", and it is the construct state, [meaning the number of].
the important men of the people of Israel These were the great and important people, and the others followed them. Therefore, they were counted after them separately.

Verse 3

The children of Parosh, etc. There are some in the chapter for whom the father's name is used for the family name [surname] and there are some who are called by the name of their place, i.e., "the children of such-and-such a place."

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

The priests: the children of Jedaiah Until here, he counted the children of Judah and Benjamin, and from now on he counts the priests and the Levites, as he says above (1:5): “So the heads of the families of Judah and Benjamin and the priests and the Levites arose....”

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

The singers The Levites who were singers, and likewise, the gatekeepers are Levites who were gatekeepers of the gates of the Temple.

Verse 42

Verse 43

The Nethinim Now he counts those Nethinim who were woodcutters and water-drawers for the congregation, and from there they derived their livelihood.

Verse 44

Verse 45

Verse 46

Verse 47

Verse 48

Verse 49

Verse 50

Verse 51

Verse 52

Verse 53

Verse 54

Verse 55

Verse 56

Verse 57

Verse 58

and the children of Solomon’s slaves King Solomon had slaves, and these children were of their descendants.

Verse 59

And these were the ones who ascended from Tel-Mela, etc. And what incident happened to them? They could not tell....
and their children [i.e., the children] of their fathers, because they lost their genealogical records and did not know if they were Israelites.

Verse 60

The children of Delaiah They too are included in “these were the ones who ascended from Tel- Melah.”

Verse 61

who took Each one of the sons of Barzillai the Gileadite took a wife.
and was called by their name And the name of Barzillai was called on their name because they took of his daughters.

Verse 62

These referring to the priests, who had to trace their lineage with that record, and who could not find the record of their lineage.
and they were disqualified Heb. וַיִּגָּאֲלוּ, for they were defiled and purged from the priesthood that they should no longer perform the service with the remaining priests, because their genealogical record was not found.

Verse 63

Hattirshatha That is Nehemiah, the son of Hachaliah (Neh. 8:9), and our Rabbis said (Yerushalmi Kid. 4:1) that he was named Hattirshatha because the Sages permitted him (הָתִּר) to drink (שָׁתָא) wine of gentiles because he was the king’s butler.
of the most holy sacrifices sin-offerings and guilt-offerings, like the other priests.
until a priest arises, etc. like a person who says to his friend, “Until the Messiah comes, this matter will not come about.” I cannot interpret it to mean: until a priest arises for the Urim and Tumim in the Second Temple, because we find in Yoma, chapter 1 (21b) that the Urim and Tumim were missing in the Second Temple.

Verse 64

The entire congregation together When they were all together with the priests, the Levites and the Nethinim, they amounted to this number; and the Children of Israel counted above were of the tribe of Judah and Benjamin, and those missing from this number, which you will not find above, were of the other tribes. So it is explained in Seder Olam (ch. 29): “‘The entire congregation together was forty-two thousand etc.’ But if you add them up, they are only thirty thousand. Where are the thirteen thousand? They ascended from the other tribes.”

Verse 65

Besides their slaves and their bondwomen who were not included in the congregation.
and they had two hundred male and female singers because they were going up joyfully from Babylon to the land of Israel, they required male and

female singers in order that they should stroll among them in their great joy.

Verse 66

Verse 67

Verse 68

donated They were donating toward the building of the Temple.

Verse 69

According to their ability according to their ability and their money.
drachmas Heb. דַּרְכְּמוֹנִים, the name of a golden coin.
and priests’ tunics in which to serve.

Chapter 3

Verse 1

arrived Heb. וַיִּגַּע like וְהִגִּיעַ, it reached.
The seventh month That is the month of Tishri, and the Children of Israel who were in the cities, what did they do? They all gathered as one to Jerusalem.

Verse 2

Verse 3

And they set the altar on its bases in order to offer up sacrifices upon it, because they were afraid of the peoples of the land, lest they taunt them and lest they slander them to the king. And they built the altar to offer up burnt offerings upon it, in order that the peoples hear and understand the matter, that they did it with the sanction of the king and therefore they would hesitate to taunt them about the building of the Temple.
for the morning and for the evening the daily sacrifice of the morning and the daily sacrifice of twilight.

Verse 4

and the burnt offering of each day in its day, in the number the sacrifices of the Festivals in their number, according to their ordinance.

Verse 5

And afterwards And after Succoth they would offer up sacrifices every day, for the morning and for the evening.
and for the New Moon lit. and for the months. And at the beginning of the months they would offer up the sacrifices of the New Moon.

and for all the appointed seasons of the Lord and for the rest of the appointed seasons of their sacrifices.
and for everyone who willingly offered And for all those who willingly offered their free-will offerings, the priests would accept them to sacrifice them, and from the first day of Tishri they commenced to offer up sacrifices, but the foundation of the Temple was not yet built.

Verse 6

Verse 7

to the Zidonians and to the Tyrians the people of Tyre and Zidon, who were the artisans who built the Temple.
to the sea of Jaffa By way of the sea they would bring them.
according to the sanction of Heb. כְּרִשְׁיוֹן as the sanction of the king was upon them to build the Temple. כְּרִשְׁיוֹן is an expression of permission (רִשׁוּת) derived from רשׁה ; since from אבה to want, he says [i.e., derives] אֶבְיוֹן, a needy person; and from צבה, to desire, צְבִיוֹן, desire; and from חזה to see, חֶזְיוֹן, a vision; and from רעה, רַעְיוֹן, thought; from חבה, חֶבְיוֹן, hiding; and from רשׁה, he says רִשׁוּת, permission; like from, ענה, עֳנוּת, affliction; and from שׁבה, שְׁבוּת,captivity; and from ראה, רְאוּת, a sight; and from זנה, זְנוּת, harlotry. The result is that רִשׁוּת and רִשְׁיוֹן are derived from the same root according to the gauge of grammar, and they are the same expression. Menahem, (p. 34) however, associated it with (Ps. 21:3): "and the speech of his lips (וַאֲרָשֶׁת)," but he was not exact with its root. Nevertheless, these two manners [of defining words] are close to each other in their meanings.

Verse 8

in the second month That is the month of Iyar.
from the captivity all those who came from the captivity to Jerusalem.
and they stationed They stationed the Levite singers to harmonize and to recite a song before the builders at the time of the building of the foundation of the Temple.
to conduct Heb. לְנַצֵּחַ. These two expressions of נִצּוּחַ are harmonies of song, like (Ps. 4:1): "To the conductor (לַמְנַצֵּחַ), a song of David."

Verse 9

And Jeshua...stood They stood and recited the song together around the ones who did the work of the foundation of the Temple.

Verse 10

And...laid the foundation וַיְיַסְּדוּ This is the strong conjugation of יְסוֹד, like (Ezek. 25:4): "and they will settle (וְיִשְׁבוּ) their palaces." Just as וַיְיַשְּׁבוּ is derived from ישׁב so is וַיְיַסְּדוּ derived from יסד, and their meaning is, וַיְיַסְּדוּ וַיְיַשְּׁבוּ in the intensive conjugation with two "yud"s, one for the [continuous] action and one for the radical, and their meaning is that they were laying the foundation, they were settling.
And the builders laid the foundation And the builders were laying the foundation [see above] of the Temple of the Lord at the time [that] they were harmonizing in their song, and they stationed the priests attired with elegant garments with trumpets in their hands to sound them.
and the Levites the sons of Asaph were the singers.
with cymbals Heb. בַּמְצִלְתַּיִם, like (Ps. 150:9): "with loud sounding cymbals (בְּצִלְצְלֵי שָׁמַע)." They are musical instruments.

through David for they were harmonizing and singing songs of David, the king of Israel.

Verse 11

And they sang aloud Heb. וַיְעַנּוּ, an expression of raising the voice in song, like (Exod. 15: 21): “And Miriam raised her voice in song to them.”
and with thanks and with thanksgivings.
for it is good to give thanks to the Lord.
and the entire people the rest of the people of Israel.
because...was laid They acted with all these rejoicings because of the building of the foundation, which was laid in the House of the Lord.

Verse 12

when its foundation was laid Heb. בְּיָסְדוֹ, with its foundation. With the noun of יוֹסֵד and from יסד, he says בְּיָסְדוֹ, like from בְּחָזְקוֹ ,חזק, and from בְּקָדְשׁוֹ ,קדש.
this Temple When they would see the building of this Temple, they would weep because they remembered the large building of the First Temple.
and many who had not seen the building of the First Temple, were rejoicing and shouting for joy with a loud voice, out of their great joy that they had emerged from their exile.

Verse 13

And the people did not recognize Those listeners did not recognize the voice of the shout of joy, because of the voice of the people’s weeping, for the rejoicing people were shouting with a great shout, and the voice of weeping was heard farther and farther away.

Chapter 4

Verse 1

the adversaries of Judah and Benjamin They are the nations whom Sannecherib settled in the land Israel, as it says (II Kings 17:24): “And the king of Assyria brought [people] from Babylonia and from Cuthah and from Avvah and from Hamath and from Sepharvaim, and he settled them in the cities of Samaria instead of the Children of Israel.”

Verse 2

and said to them, “Let us build with you...” They said this in order that through them the work of the Temple should be disrupted, that they should build no more.
since the days of Esarhaddon the king of Assyria the son of Sannecherib, for after Sannecherib settled them there, as it says (II Kings 19:37, Isa. 37:38): “And he was prostrating himself in the temple of Nisroch his god, and Adramelech and Sharezer, his sons, slew him by the sword etc., and his son Esarhaddon reigned in his stead.”

Verse 3

but we Heb. כִּי, but we alone shall build. This כִּי serves in place of אֶלָּא, but.

Verse 4

the people of the land They are the adversaries of Judah and Benjamin.
were hindering to disrupt them from their work.
from building Heb. לִבְנוֹת, lit. to build, and so (Gen. 41:49): "until one ceased to count (לִסְפּוֹר)."

Verse 5

And they would hire Heb. וְסֹכְרִים. This is written with a "sammech," but its meaning is as though it was written with a "sin," [meaning] that they would hire advisors to disrupt the work.
all the days of the reign of Cyrus and the reign of Ahasuerus, who reigned after Cyrus, until the second year of Darius, who reigned after Ahasuerus, the work was stopped.

Verse 6

And in the reign of Ahasuerus who reigned after Cyrus; he is the Ahasuerus who took Esther.
they wrote an accusation not to build the Temple.
against the dwellers of Judea and Jerusalem to inform on them and to chide them not to build the Temple.

Verse 7

And in the days of Artaxerxes He is Cyrus, the king of Persia. The numerical value of the letters of כֹּרֶשׁ equal the numerical value of the letters of דָּרְיָוֶשׁ: [300 = שׁ ;200 = ר ;20 = כ; total = 520. = ר ;4 = ד 300 = שׁ ;6 = ו 520 ;10 = י ;200; total = 520.] And so we learned in Tractate Rosh Hashanah (3b): "The same one is Cyrus, who is Darius, who is Artaxerxes." [He was called Cyrus כֹּרֶשׁ because he was a worthy (כָּשֵׁר) king; Artaxerxes, because of the kingdom, and in Seder Olam (ch. 30): "Darius was Artaxerxes (אַרְתַּחְשַׁשְׂתָּא), and the entire kingdom was called Artaxerxes, etc." [meaning that all the kings were called Artaxerxes].
wrote with peace wrote his letter with words of peace.
Mithredath Tabeel This is the name of a man, one of the adversaries of Judah and Benjamin.
and the rest of his colleagues Heb. כְּנָוָתֵיהוֹן, his companies and his societies.
to Artaxerxes [as translated,] to Artaxerxes.
and the script of the epistle Heb. וּכְתָב נַשְׁתְּוָן.
written in Aramaic in Aramaic characters.
and explained in Aramaic The script was explained in the Aramaic language.

Verse 8

Rehum was the secretary Rehum was the secretary and the master of words to compose the epistle.
and Shimshai was the scribe And Shimshai was the scribe: he is Shimshai the son of Haman. So it is customary to mention the scribe and the secretary together because they need each other; one composes and dictates, and the scribe writes, as it says (I Kings 4:3): "Eliphoreph and Ahiah, the sons of Shisha, scribes, Jehoshaphat, the son of Ahlud, the secretary," and in another place it says (Isa. 36: 22): "And Eliakim, the son of Hilkiah etc. and Shebna the scribe, and Joah, the son of Asaph the secretary, came."
they wrote a letter These two, Rehum and Shimshai, wrote the letter as Mithredath Tabeel had commanded them, and they all were dwellers of the cities of Samaria.

about Jerusalem about the building of the Temple, which is in Jerusalem.
as is stated Aram. כְּגֻוָּא, as is stated, and that is similar to the expression of the Gemara: “as we wish to say further.”

Verse 9

Then Aram. אֱדַיִן, equivalent to the Hebrew אָז.
Rehum the name of a man.
the secretary Aram. בְּעֵל טְעֵם secretary and master of words.

the Dinites, the Apharesattechites, etc. All these are names of nations whom Sennacherib repatriated in the cities of Samaria.
the Apharesites They are the Persians whom Sennacherib settled in the cities of Samaria.
the Archevites They are the people of Erech, as it says (Gen. 10:10): “and Erech and Accad and Calneh.”
the Babylonians the people of Babylon.
the Shushanchites the people of Shushan, the capital.
the Elamites the people of Elam. Sennacherib settled all of these peoples in the land of Israel, and all of them were settling and concurring with the commission of this letter.

Verse 10

And the rest of the nations and the rest of the nations that Sennacherib exiled; they have all concurred.
Asenappar Sennacherib.
the great and honored for he was a great and honored king, as it says (Isa. 36:4): “So has the great king, the king of Assyria, said.”

in the cities of Samaria in the cities surrounding Samaria.
and the rest of the other side of the river and the rest of the nations that are on the other side of the river; because the river Euphrates intervenes between the land of Israel and Babylon, those nations that are in Israel are on the opposite side of the river of those found in Babylon.
and Ke’eneth a name of a place; and all the people of Ke’eneth have concurred with the commission of this letter.

Verse 11

This is the meaning of the letter and this is the interpretation of the letter.
the meaning Aram. פְּרִשְׁגֶן like (Esther 3:14): “The meaning of (פַּתְשֶׁגֶן) the writ.
that they sent to him [as translated,] that they sent to him.
to Artaxerxes [as translated,] to Artaxerxes.
Your servants are the people of the other side of the river and Ke’eneth The people of the other side of the river and the people of Ke’eneth are your servants. All the nations counted here are included in this generalization, for they were all on the side of the land of Israel, which is on the opposite side of the river of those dwelling in Babylon, and this is the beginning of the letter: “Your servants are the people of the other side of the river etc.” until, “...you will have no part.”

Verse 12

Let it be known to the king Let it be a known thing to the king.
that the Jews that the Jews who ascended from you upon us have come to Jerusalem.

the rebellious and sinful city they are building [as translated,] a rebellious and sinful city they are building.
the walls they have completed [as translated,] the walls they have completed.
and the walls [as translated,] and the walls.
they have joined Aram. חֲטִיטוּ, an expression of a thread, like (Gen. 14:23): "not from a thread, (מִחוּט)," for they are "sewing" and joining the walls one to another.

Verse 13

Now let it be known Now let it be known to the king.
that if this city is built [as translated,] that if this city is built.
this [as translated,] this.
and the walls are founded [as translated,] and the walls are founded.
the king's due, the head tax, or the meal tax They are types of taxes and the money for the head taxes.
they will not give They will no longer pay taxes.
and the tax of the kings will suffer [as translated,] and the tax of the kings will suffer, for they will no longer give tax to the kings.

Verse 14

Now in view of this, that we wish to destroy the Temple Now in view of this matter, that we wish to implement the destruction of the Temple. דִּי מְחַת is an expression of destruction and desolation, like Jer. 17:6): "barren (מְלֵחָה) land that is uninhabitable."
we wish to destroy We wish to demolish and to destroy.
and... the king's disgrace Aram. וְעַרְוַת מַלְכָּא, lit. and the king's nakedness.
it is improper Aram. לָא אַרִיךְ, it is improper for us to see. אַרִיךְ means proper, like "Is it proper (אַרִיךְ) or improper (לָא אַרִיךְ)?" in Tractate Succah (44b).
therefore therefore we have sent and notified the king.

Verse 15

That one should search that a seeker should search and seek in the annals of your fathers, the first kings.
and you will find And you will find in the annals, and you will know that this city is a rebellious city, and it injures the kings and the countries.
and they have made rebellion in its midst And its inhabitants were making rebellion in its midst, for Israel would rebel against the kings of the nations.
since days of yore Aram. מִן יוֹמָת עָלְמָא, from days of yore. Since ancient times, it has been their custom to rebel against the kings of the nations.
because of this Because of this, this city was destroyed.

Verse 16

We make known to the king [as translated,] we make known to the king.
that if this city that if this city is built, and its walls are founded.
because of this In view of this and because of this, you will have no part in the entire other side of the river, because Israel will rebel against you and take everything out of your hands.
in the other side of the river That is the entire area of the side of Israel, which is on the other side of the river of those who are in Babylon.

Verse 17

The king sent a word Aram. פִּתְגָמָא שְׁלַח מַלְכָּא
to Rehum the secretary to Rehum the secretary, and Shimshai the scribe, and to the rest of their companies, who dwelt in the cities of Samaria, and to the rest of the nations who were on the other side of the river of the side of the land of Israel.
Shelam and Ke’eth They are places, like “and Ke’eneth.” Sometimes he calls it this and sometimes that.

Verse 18

The letter The writ of the letter that you sent to us was explained and read before me.

Verse 19

the order was given And the order was given by me, the matter of a command that I commanded.
and they searched and found And they searched in the annals of the kings and found written that this city, from days of yore, would raise itself up and exalt itself over all the kings of the nations.
and rebellion. and disobedience were committed there to rebel against the kings of the nations.

Verse 20

And mighty kings and mighty kings were in Jerusalem who were the rulers and governors over the entire side of the river on the side of Israel, as it says regarding Solomon (I Kings 5:4): “For he had dominion over all this side of the river, etc.” And taxes and the head tax were given to them, for the nations paid them tribute.

Verse 21

Now issue an order Now give out a word to announce in the land to stop these men, the Children of Israel, from the work, and the city of Jerusalem shall not be built until orders are given with my knowledge and my authorization.

Verse 22

And beware of committing an error And you shall beware of committing any postponement or error. וּשְׁלוּ is desto(u)rber in Old French, to violate.
of committing...in this matter [as translated,] of committing in this manner.
Why should...increase Why should the act of destruction in this city increase to injure the kings? Until here is Cyrus’ reply, which he sent back.

Verse 23

then [as translated,] then.
since the interpretation Since the interpretation of the writ of the letter of Artaxerxes the king—he is Cyrus—this incident took place.
was read before for the writ of this letter was read before Rehum and Shimshai and their companies, and they went with speed and haste to Jerusalem, to the Jews, and stopped them with force and might from continuing the construction of the edifice.

to the Jews Aram. עַל יְהוּדָיֵא, lit. On the Jews.
and they Aram. הִמּוֹ, equivalent to הֵם.

Verse 24

Then Then the work of the building of the House of God, which was in Jerusalem, was suspended until the second year of Darius, the king of Persia; for after Cyrus, Ahasuerus, who married Esther, reigned, and after Ahasuerus, Darius, the son of Ahasuerus, who was the son of Esther, reigned. And from the first year of Cyrus, the king of Persia, until the second year of Darius were eighteen years, which completed the seventy years from the destruction of Jerusalem. For from the destruction of the Temple, when Zedekiah was exiled, until the first year of Cyrus, were fifty-two years, as is explained in Seder Olam (ch. 29). There were then eighteen years from the first year of Cyrus until the second year of Darius, totaling a complete seventy years, and in the second year of Darius they commenced to build the Temple until they completed it.

Chapter 5

Verse 1

Now Haggai the prophet...prophesied And now in the second year of Darius, there came a prophecy to Haggai and Zechariah, the prophets to the Jews who were in the land of Judea and in Jerusalem, in the Name of the God of Israel to them, to build the edifice of the Temple without the authorization of King Darius.
to the Jews Aram. עָל יְהוּדָיֵא lit. On the Jews.
to them Aram. עֲלֵיהוֹן, lit. on them.

Verse 2

Then [as translated,] then.
and commenced They began to build the House of the Holy One, blessed be He, which is in Jerusalem, and with them were the prophets of the Holy One, blessed be He, helping and assisting them.

Verse 3

At that time, there came upon them At that time, there came upon them these adversaries of Judah and Benjamin to accuse and to slander them regarding the matter of the building.
the governor of the other side of the river [as translated,] the governor of the other side of the river.
and their companies [as translated,] and their companies.
and so they said to them [as translated,] and so they said to them.
Who issued to you Who ordered you, regarding the matter of building the Temple?
and to found these walls Aram. וְאֻשָּׁרְנָא, and to found these walls, like (4:12): "and the walls (וְאֻשָּׁיָא) they have joined," the building of walls of bricks (לְבֵנִים) so did Menahem (p. 36) associate it.

Verse 4

Then [as translated,] then.
as we will say [as translated,] as we will say.
they said to them Those adversaries of Judah and Benjamin said to them [i.e.,] to Israel.

What are What are the names of the men?
who...this who are building this building.

Verse 5

And the eye of their God And the eye of the Holy One, blessed be He, Who is their God, was on the elders of the Jews to upraise them (sic) in the work of the building.
and they did not stop them And they did not stop the builders.
until the matter came to Darius And the elders of the Jews answered a word to those adversaries that they should not stop the building until the matter would go to King Darius.
and then they would answer And then the Jews would answer the writ of the letter concerning this, concerning Darius' reply.

Verse 6

The interpretation the interpretation of the text of the letter.
and his companies [as translated,] and his companies.
the Apharsechites They are one nation that was in their companies.
to King Darius Aram. עַל דָּרְיָוֶשׁ מַלְכָּא, lit. on King Darius.

Verse 7

to him Aram. עֲלוֹהִי, lit. on him.
and so was written in it and so was written in the letter.
all peace All peace shall be his.

Verse 8

Let it be known to the king Let it be a known thing to the king.
that we went that we went to the land of the province of Judea, to the House of the great God.
and it is built And it, the House, is built.
marble Aram. גָּלָל (marmre in Old French), marble.
and wood is laid in the walls And wood is placed in the walls to reinforce the building in order that it endure for a long time.

was done quickly Aram. מִתְעַבְדָה אֲסְפַרְנָא, was done quickly.
אֲסְפַרְנָא is (espleytosement in Old French), rapidly.
and they succeeded at it Aram. וּמַצְלַח בִּידֵיהֹם. And this work was successful in their hands.

Verse 9

Then When we saw the building, we asked these elders.
as follows we said to them As we will say immediately following, we said to them.
Who issued to you Who issued to you the authorization to build this house and to found these walls?
and...wall the building of a wall of bricks.

Verse 10

also...their names We also asked them the names of the builders, the heads of the construction, in order to let you know.
that we should write that we should write to you the names of the men.
who are at their head in whose counsel and authorization they arose to build the House.

Verse 11

And as follows Aram. וּכְנֵמָא, as we shall state the matter.
they gave us a reply They answered us a word.
We are We are the servants of the God of the heavens and the earth.
and we are building the House And we are building the House that was built many years ago.
and a great king of Israel And a great king that Israel had, viz. King Solomon, built it and founded it.

Verse 12

But now But now, since our forefathers angered the God of the heavens, He delivered them into the hands of the Chaldean king of Babylon, and he destroyed this House and exiled the people to Babylon.

Verse 13

But But in the first year of Cyrus, king of Babylon, Cyrus issued a command to build the House.

Verse 14

And also the vessels the holy vessels of silver and gold, which Nebuchadnezzar had taken out of the Temple that is in Jerusalem and brought to his temple that is in Babylon. Cyrus took them out of the temple of the king of Babylon and delivered them to the hand of Sheshbazzar—Daniel, who was called by that name.
and brought them [as translated,] and brought them.
had taken out [as translated,] had taken them out.
whom he appointed governor for he was a prince and a governor and was called by the name governor.

Verse 15

And he said to him And so did Cyrus say to Sheshbazzar, “Take these vessels and bring them down into the Temple that is in Jerusalem, and the House of the Holy One, blessed be He, shall be built on its place.”

Verse 16

then [as translated,] then.
this Sheshbazzar Aram. דֵּךְ, came and built the walls of the House of the Holy One, blessed be He, that is in Jerusalem, and from then until now, the House has been built, but the building has not been completed.

Verse 17

And now And now, if it pleases the king, let the matter be known and searched out in the king’s archives, which is located in Babylon.
whether it is so whether this incident is so, that permission was issued by Cyrus to build this House, which is in Jerusalem.
and the will of the king And the will of the king concerning this he shall send to us.
to us Aram. עֲלָיְנָא, lit. on us. Until here is the text of the letter that Tattenai and Shethar-bozenai sent.

Chapter 6

Verse 1

Then then when the letter reached Darius's hand.
gave an order The king ordered the matter.
and they searched They searched in the library where the archives were stored in Babylon.

Verse 2

And there was found in a pouch And a text of one scroll was found there in an אַחְמְתָא. So did the interpreters interpret, that it is a receptacle made for letters, written sheets and books, and they established it from the root of (Gen. 21:14): "a skin of water (וְחֵמַת מַיִם)," and the "aleph" in the word is not a radical, like the rest of the Aramaic language.
in the citadel in that citadel that was in the province of Media.
and so was written and so was written therein its memorandum.

Verse 3

the House of God in Jerusalem regarding the House of God in Jerusalem; what should be with it? "The House should be built."
a place where they offer up sacrifices which is a place where they offer up sacrifices.
and its walls should be founded Aram. וְאֻשּׁוֹהִי. And its walls should be founded, like (4:12): "and its walls (וְאֻשַּׁיָּא) they have joined."
its height sixty cubits the height of the House was sixty cubits, and sixty cubits was its width.

Verse 4

rows Aram. נְדָבָכִין, an expression for walls. The walls were of marble.
marble Aram. גָּלָל (marmre in Old French).
and a row and a wall of new wood from within, in the manner of the building of the Temple that Solomon built.
and the expenditures And the expenditures for the needs of the House and for the other matters pertaining to the House shall be given them from the royal palace.

Verse 5

And also the vessels of and also the sacred vessels of the House of God, of gold and silver, which Nebuchadnezzar took out of the Temple in Jerusalem and brought to Babylon.
let them be given over [as translated,] let them be given over.
and brought which he brought.
and brought Let all this work be brought to the Temple that is in Jerusalem, to its place.
and it shall be deposited And it shall be deposited in the House of the Holy One, blessed be He.

Verse 6

Now, Tattenai This is the reply with which Darius answered Tattenai and Shethar-Bozenai.
who are on the other side of the river to the side of the land of Israel, which is the other side of the river to those in Babylon
distance yourselves from there Distance yourselves from the building of the Temple, so that you do not disturb the workers.

Verse 7

this [as translated,] this.
the governors of the Jews The rulers of the Jews shall do this thing.
and to the elders of the Jews And to the elders of the Jews I command.
this House of God [as translated,] this House of God.

Verse 8

And from me shall be issued an order And from me this command will go forth.
regarding what you shall do regarding that building, the work that you shall do with these elders of the Jews to build the House of the Holy One, blessed be He.
and from the king's property And from the king's property they shall make ths building.
from the taxes of the other side of the river from the taxes of the other side of the river, which belong to the king. taxes Aram. מִדָּת, tax, like (4:13): "the king's due (מִנְדָה), the head tax, or the meal tax." quickly Aram. אֲסְפָזְנָא. The building shall quickly be built; esploytosemant in Old French.
The expenses shall be given The expenses shall be given to these men so that they should not idle from their work.

Verse 9

And what they require and what they are concerned about.
and young bulls young bulls, rams and lambs for burnt offerings to the God of heaven.
wheat for fine flour. salt for sacrifices. wine for libations. and oil for the meal-offerings. When the priests who are in Jerusalem will say [what they need], that shall be given to them the requirements of each day on its day.
without delay Aram. דִּי לָא שָׁלוּ (son destorber in Old French).

Verse 10

That they should in order that they should offer up pleasing sacrificing to the God of the heavens, and that they should pray for the life of the king and his children.

Verse 11

And an order is issued by me And a command is issued by me, along with the issue of a word regarding any person who disobeys this word.
shall be torn Aram. יִתְנְסַח. The beams of his house shall be destroyed. יִתְנְסַח is like (Deut. 28:63): "and you shall be uprooted (וְנִסַּחְתֶּם) from the land."
and a gallows upon which to place him And a gallows upon which to hang him shall be [raised up] high, so that he be hanged upon the gallows.
and his house shall be made a dungheap and his house shall be made a dungheap because of this.
נְוָלוּ connotes filth and excrement.

Verse 12

And God, Who caused His name to rest there [as translated,] and God, Who caused His name to rest there.

will cast down will cast down and destroy any such king and any such people that will stretch forth a hand to lay waste and destroy His house that is in Jerusalem.
have issued an edict I have issued a command concerning this matter, that the building be constructed swiftly. Until here is Darius’s reply.

Verse 13

as was said [as translated,] as was said.
acted swiftly [as translated,] acted swiftly.

Verse 14

And the elders of the Jews And the elders of the Jews were building and succeeding in their work, according to the prophecy of Haggai and Zechariah, and they built and founded the building by the command of the God of Israel and by the authorization of Cyrus, the first king of Persia, in whose days the laying of the foundation was commenced, and by the authorization of this Darius, the king of Persia.
and Artaxerxes He is Darius, but he was called Artaxerxes because of the province and the kingdom, for all kings of Persia were thus named just as all the kings of Egypt were called Pharaoh.

Verse 15

And the completion of this House And the end of the completion of this House was until the third day of the month of Adar, which is the sixth year of King Darius; hence the building of the House took four years.

Verse 16

Verse 17

And they offered up for the dedication They offered up for the dedication of this House these sacrifices, and it was a temporary ruling.

Verse 18

Now they set up the priests in their divisions for the priests were divided in their service and the Levites in their watches.

Verse 19

the Passover [offering] Now Israel made the Passover offering on this fourteenth of Nissan, which followed this Adar, when the building was completed.

Verse 20

and for themselves Heb. וְלָהֶם, lit. and for them, and for themselves.

Verse 21

and whoever separated They are the proselytes, who were separated from the defilement of the nations to cleave to Israel.

Verse 22

and turned the heart of the king of Assyria toward them And the Holy One, blessed be He, turned the heart of the king of Assyria toward the Israelites who were dwelling under his dominion in the land of Assyria, to strengthen them and to assist in the work of the building.

Chapter 7

Verse 1

And after these incidents of the building of the House.
Artaxerxes That is Darius.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

and the king granted him [i.e., King] Darius.
according to the command of the Lord his God upon him as the Holy One, blessed be He, had commanded him. This verse is transposed [its meaning being]: and the King granted him his entire request, according to the command of the Lord upon him. And our Rabbis said (Meg. 15a) that Ezra and Malachi were one and the same.

Verse 7

in the seventh year That is a year after the completion of the Temple.
of Artaxerxes That is Darius.

Verse 8

in the fifth month i.e., the month of Av, for the first of the month of Nissan was the beginning of their ascent from Babylon, and on the first of the month of Av they arrived in Jerusalem.

Verse 9

was the commencement of the ascent the foundation of the commencement of the ascent.
according to the...hand of his God as the hand of the Holy One, blessed be He, caused him to succeed, for His hand was good upon him to make him succeed in his way.

Verse 10

For Ezra... Therefore, he went and prospered in his way, because Ezra prepared his heart, etc. He gives a reason for his words.

Verse 11

And this is the interpretation of the writ Heb. פַּתְשֶׁגֶן הַכְּתָב.
and His statutes to Israel and His statutes that He commanded Israel to keep.

Verse 12

the Book of Law [as translated,] the Book of Law.
who has mastered... and Ke’eneth He has mastered it in his hand.

Verse 13

An order is issued by me The authorization emanates from me that whoever of Israel, of the priests, or of the Levites, whose heart prompts him to go to Jerusalem, may go with you.

Verse 14

Because of this Because of this, you are sent from the king and his seven advisors who saw the king’s face.
and his seven advisors and his seven advisors; they are the seven who see the king’s face.
to search out Judea An order to seek and to search out the Jews who are in Jerusalem, to see whether they are engaged in the Torah of the Holy One, blessed be He, which is in your hand.

Verse 15

And to bring and to bring the silver and gold of the king and his advisors that they donated to the God of Israel, to maintain His House, Whose habitation and House are in Jerusalem.

Verse 16

And all the silver and gold and all the silver and gold that you will find in the province of Babylon, together with the donations of the people and the priests that they will donate to the House of the Holy One, blessed be He, which is in Jerusalem; you shall take everything to Jerusalem.

Verse 17

Because of this And because of this, because it is for the service of the Sanctuary, you shall quickly purchase with this money cattle, rams and lambs; sacrifices, meal-offerings, and libations, and you shall offer them up on the altar of the Holy One, blessed be He.

Verse 18

And what pleases you And what pleases you and your brethren (to do) with the rest of the silver and the gold, according to the will of the Holy One, blessed be He, you shall do.

Verse 19

And the vessels And the vessels that are given to you for the service of the Holy One, blessed be He, give in their entirety before the Holy One, blessed be He, in Jerusalem.

Verse 20

And the rest of the necessities and the rest of the necessities that you will require for the House of the Holy One, blessed be He, to purchase, for which you will have to give the money; you shall give from the royal treasury.

Verse 21

And from me—I And from me—I, King Darius—is issued a command and an authorization to all the treasurers who are on the other side of the river of the side of Israel, who receive my taxes from the nations, that anything that Ezra the priest, the scholar of the Law of the Holy One, blessed be He, requests of you, shall be performed quickly. They should not delay his request up to a hundred talents of silver, with which to purchase sacrifices, and a hundred kors of wheat for meal-offerings, and up to a hundred measures of wine for the libations, and a hundred measures of oil to mingle the meal- offerings, and salt for the sacrifices, according to the matter that is stated (Lev. 2:13): "And every meal-offering you shall salt with salt."

Verse 22

which is not written And salt, regarding which no measure is written, they shall give according to how much is needed.

Verse 23

Whatever is with the authorization Whatever is with the authorization of the Holy One, blessed be He, and His command, shall be done with alacrity, with the seal of the king for the House of the Holy One, blessed be He.
with a seal Aram. אֲדַרְזְדָא, seal in Arabic.
for why should there be For why should there be wrath against the realm of the king and his sons? Therefore, the treasurers shall provide all the needs of the House.

Verse 24

And we are making known to you And we are making known to you that [over] all the priests, the Levites, the musicians, the gatekeepers, and the Nethinites, who are wood cutters and water drawers for the altar, and those who serve in this House of the Holy One, no man shall be empowered over them to levy upon them any tribute or head tax, but they shall be free from the service of the king.

Verse 25

And you, Ezra, according to the wisdom of your God, which is in your hand and you, Ezra, according to the wisdom of your God, which is in your hand [and which is] greater than that of the judges and the magistrates who judge all the people beyond the river to the side of Israel, the people knowledgeable in the Torah.
and whoever does not know and the judge who does not know how to judge, inform him of the judgment that he should execute it.

Verse 26

And whoever does not fulfill and whoever does not fulfill the law of the Holy One, blessed be He, and the law of the king promptly, viz. that he delays the law and the judgment.
judgment The judgment shall be inflicted upon him, upon the one who obstructs justice.
whether to be executed [as translated,] whether to be executed.
uprooted whether to uproot him from the world, him, his offspring and his family (יְשַׁרְשָׁיְ is desraziner in Old French, to uproot).
fined to be punished with money.
or tortured or to torture him with tortures. Until here is the writ of the letter that King Darius gave to Ezra the scribe in order that he convey it to Jerusalem to show it to the priests and the Levites and the king’s treasurers, in order that they persist in performing the commandments and worshiping the Lord in the Temple and keeping the Torah properly.

Verse 27

Blessed be the Lord Ezra wrote this in his Book when he gave thanks to the Holy One, blessed be He.

Verse 28

and his advisers They are his seven advisers mentioned above (verse 14).
according to the hand of the Lord my God upon me as the help of the Holy One, blessed be He, was upon me; and I gathered from the Israelites remaining in Babylon the chiefs of the fathers’ houses and the great men to ascend with me from Babylon.

Chapter 8

Verse 1

And these are the heads of their fathers’ houses of the immigrants.
and the lineage and their lineage to which they attributed their descent.
Artaxerxes He is Darius.

Verse 2

Verse 3

Of the sons of Shechaniah, of the sons of Parosh That is one family, and Zechariah was the head of the family.
and with him With his lineage, the males of his family traced their lineage.

Verse 4

Verse 5

Verse 6

Ebed the son of Jonathan That was his name.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

the last ones who were the last ones to go after Ezra.

Verse 14

Verse 15

to the flowing river Heb. אֶל הַנָּהָר הַבָּא, lit. to the coming river.
to Ahava to that river.
and we encamped there and we were camping there.
and I surveyed the people I directed my attention to survey the people who had gathered with me.

Verse 16

And I sent to Eliezer...the heads the great men.
the wise men Heb. מְבִינִים, lit. understanding. They were wise men.

Verse 17

And I commanded them, etc. I sent them and commanded them to speak to Iddo, who was the greatest and most esteemed in Casiphia.
to Iddo Heb. עַל אִדּוֹ, lit. about Iddo.
and I put...into their mouth I put into their mouth words to speak as my emissary to Iddo and his brother, who were placed and settled in Casiphia, to bring us servants to serve in the Temple.
in Casiphia the name of a place in Babylon.
Ahiv the name of a man.

who were settled Heb. הַנָּתִינִים, like הַנְּתוּנִים, those who were settled. Therefore, it is written with a "vav."

Verse 18

according to the hand of our God just as the success of the Holy One, blessed be He, was upon us.
a man of intellect a wise man.
of the sons of Mahli... All these were Levites.

Verse 19

Verse 20

And of the Nethinites And of the slaves, the Nethnites that King David had appointed, and the chefs of Israel ascended with them.

Verse 21

to fast Heb. לְהִתְעַנּוֹת to fast.
a straight way that the Omnipresent lead us in peace.

Verse 22

For I was ashamed For I was ashamed of the king, and I did not wish to request of him chariots and horsemen in order to guide us.
for we had said For we had already said to King Darius that the Holy One, blessed be He, benefits those who seek Him and pours out His wrath and His anger upon those who forsake Him.

Verse 23

and He accepted our prayer for we arrived safely in Jerusalem.

Verse 24

And I separated And when I was there by the river Ahava, I separated some of the chiefs of the priests and weighed out the silver and the gold for them to deposit into the treasuries of the House of the Lord.

Verse 25

which...had offered which those living in Babylon had offered.

Verse 26

and one hundred silver vessels by talents one talent for each vessel.

Verse 27

And...sprinkling bowls bowls for sprinkling [the blood of the sacrifices].
of one thousand darics a type of coin. There were one thousand darics in these twenty sprinkling bowls of gold.
golden of golden copper (or) a type of copper coin.
fine Heb. טוֹבָה, the feminine form, modifying copper (נְחֹשֶׁת).
two two vessels.

precious as gold Heb. כְּזָהָב חֲמוּדוֹת. He calls the vessels חֲמוּדוֹת in the feminine form.

Verse 28

to them to these chiefs of the priests.

Verse 29

the chambers of the House of the Lord in order to deposit them in the chambers of the Temple.

Verse 30

Verse 31

on the twelfth of the first month on the twelfth of Nissan
the hand of our God was upon us to cause us to succeed in the way that we traversed.

Verse 32

Verse 33

Verse 34

Everything was counted and weighed The number of the vessels and their weights was the same when they received them as when they itemized them.

Verse 35

Those coming from captivity, the people of the exile those who came with Ezra.
offered up burnt offerings all were burnt offerings, and it was a temporary ruling.

Verse 36

And they gave the king’s decrees These returnees from exile related King Darius’s mandate to the officers of the king, those who see his face.
and the governors Heb. וּפַחֲוֹת, like וְפַחוֹת.
the land beyond the river those on the side of the land of Israel, who are considered as being beyond the river of the inhabitants of Babylon.
and they exalted They were exalting and assisting.

Chapter 9

Verse 1

these these incidents that related the kings’ decrees.
the chiefs of Israel.
saying And so they said to me.

Verse 2

was first in this treachery for they commenced to deal treacherously by intermarrying with the peoples of the lands.

Verse 3

bewildered Heb. מְשׁוֹמָם miserable and bewildered, like (Ez. 3:15): "...seven days bewildered among them."

Verse 4

Verse 5

from my fast for I had not eaten on that day.

Verse 6

Verse 7

we were delivered Heb. נִתַּנּוּ, like נִתָּנוּ. The "dagesh" in the "nun" is instead of another "nun," like (II Chron. 14:10): "for we rely (תִּשָּׁעַנוּ) on You," like נִשָּׁעֲנוּ. (Gen. 34:16): "... then we will give (וְנָתַנּוּ) our daughters," like וְנִתַּנּוּ.
as of this day as appears this day, for the Ten Tribes have already been exiled, and many of the exiles still remain in Babylon.

Verse 8

And now, for a short moment temporarily.
favor Heb. תְּחִנָּה, like חֲנִינָה
and to give us a peg to establish us in the land of Israel.
a peg יָתֵד, like (Isa. 22:23): "And I will thrust him like a peg (יָתֵד) in a sure place."
a little life [as translated,] a little life.

Verse 9

For we are slaves to Darius, king of Persia.
has not forsaken us Heb. לֹא עֲזָבָנוּ, a combination of לֹא עָזַב אוֹתָנוּ.
and He has extended Heb. וַיַּט, an expression of the causative, like נָטָה.
He extended His loving-kindness upon us.
a fence for they had created a fence to keep His commandments.

Verse 10

Verse 11

unclean Heb. נִדָּה, unclean and repulsive.

Verse 12

and you shall cause...to inherit You shall give the land to your children as an inheritance to eternity.

Verse 13

And after all that has come upon us after all the calamity that has befallen us because of our evil deeds.
You have punished less You have held back from our iniquities until below them [i.e., less than them], for our iniquity was lessened by the expiation effected by our exile. We may also interpret it in this manner: You held Yourself back from collecting from us all our iniquity, and You collected from us below [less than] the iniquities, and You requited us according to all our sins.

Verse 14

If we revert Heb. הֲנָשׁוּב, if we return.
will You not be wroth with us a wonder with an affirmative answer.

Verse 15

for we cannot lit. for there is nothing; i.e., we do not have the power of good deeds to stand and exist before You, because of this transgression.

Chapter 10

Verse 1

weeping Heb. בכָה, like בְּכִי.

Verse 2

and we have taken And we took them in.
there is hope There is hope for Israel concerning this, for they can cast out their foreign wives and their offspring and cast out all the children born from these foreign wives.

Verse 3

by the counsel of the Lord by the counsel and the will of the Holy One, blessed be He.
and those who hasten to [perform] the commandment of our God and the God-fearers, they shall cast them out.
and according to the Law it shall be done he who performs this act, who will cast out his gentile wife and children.

Verse 4

and we are with you to agree with you.

Verse 5

Verse 6

Verse 7

a proclamation Heb. קוֹל, lit. a voice, an announcement.

Verse 8

by three days at the end of three days.

Verse 9

the ninth month That is the month of Kislev.
quaking over the matter They were afraid over the matter. They were afraid of the stumbling block of this transgression.
and because of the rains And because of the rains that were falling upon them there, they were shivering and miserable.

Verse 10

Verse 11

confess Heb. תּוֹדָה, [which, in this case, means] וִדּוּי, confession.

Verse 12

Verse 13

and it is the rainy season for the rains are falling upon us.
and the work And this separation from sin cannot be executed so quickly.

Verse 14

with the entire congregation Heb. לְכָל הַקָּהָל
who took in Heb. הַהֹשִׁיב equivalent to הוֹשִׁיב אֲשֶׁר.
until we avert until the burning anger of the Holy One, blessed be He, returns from upon us.

Verse 15

stood up against this to argue concerning this matter.
supported them strengthened their hands.

Verse 16

to investigate Heb. שׁוֹדְרִים, like שׁוֹרְרִים.

Verse 17

And they completed everything And they completed the rectification of the matter of the men who had brought in heathen wives, for they cast them out.
of the first month until the first day of Nissan.

Verse 18

Verse 19

And they advised them Heb. וַיִּתְּנוּ יָדָם, lit. and they gave their hand, their advice, like (II Sam. 14:19): “Behold Joab’s advice (יַד יוֹאָב) is with you in all this (sic).”
for their guilt This was a temporary ruling.

Verse 20

And of the sons of Immer All these are priests until (verse 23): “And of the Levites, etc.”

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

Verse 43

Verse 44

and some of them had wives by whom they had children And some of them had heathen wives by whom they had children. They cast out all of them, both the wives and the children.